

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord and of Gideon." Judges 7:20

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Billy Graham and Revival Critics

THE EDITOR'S Notes

by John R. Rice

I CLOSED AN 8-DAY REVIVAL LAST NIGHT IN SOUTH SAN ANTONIO BAPTIST CHURCH WHERE DR. JOHN DANIEL BROWN IS PASTOR. 40 ADDITIONS BY BAPTISM, 35 ADDITIONS BY LETTER, AND 30 OTHERS WHO ACCEPTED AND CONFESSED CHRIST BUT DID NOT JOIN THE CHURCH. OF THE 105 ALL BUT 14 WERE ADULTS.

* * *

JANUARY 7-28 I WAS IN REVIVAL SERVICES WITH THE FIRST FEDERATED CHURCH, DES MOINES, IOWA. FIRST SCHEDULED FOR TWO WEEKS, THE CAMPAIGN CONTINUED THROUGH THE THIRD WEEK BY THE EARNEST REQUEST OF THE ENTIRE REVIVAL COMMITTEE. ABOUT 135 PEOPLE MADE PUBLIC PROFESSION OF FAITH IN CHRIST, AND THE PASTOR, REV. ALLAN H. BROWN, TELLS ME THAT ABOUT ONE HUNDRED OF THESE WERE FIRST-TIME PROFESSIONS OF FAITH, STRAIGHT-OUT CONVERSIONS, WHILE OTHERS WERE BACKSLIDERS RETURNING TO THE SERVICE OF CHRIST. REV. WARREN STEWART, SONG LEADER, WITH MRS. RICE AND SECRETARY VIOLA WALDEN, WERE WITH ME IN THE CAMPAIGN. DES MOINES YOUTH FOR CHRIST COMBINED WITH OUR FIRST SATURDAY NIGHT SERVICE IN A BLESSED MEETING, AND WE GAVE UP THE THIRD SATURDAY NIGHT

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PASTOR ALLAN H. BROWN OF THE FIRST FEDERATED CHURCH, writes February 6 the following kindly words:

"Only eternity will reveal the measure of blessing that was ours during the days of your good ministry.

"I only wish that you could have been here for the Victory Hour on last Wednesday evening. We had the largest mid-week crowd that we have had for months and months. The hearts of the people were full and the tears of joy and gratitude flowed most freely. The testimony of young converts was a blessing beyond measure to express. The inroads of God's Spirit on the hearts of our own people have been a joy to behold. How we do trust and pray that we shall use these days and the work done in our lives to be the real beginnings of advancement for our wonderful Lord! Remember us that God shall make us a real soul-winning center—a people and pastor with hearts for the hearts of men.

"Joe Fuller who came the last Friday night is really overflowing in the Lord. Brother Van Kommer told me the other day that he gave his testimony on the follow-

ing words: "He suffered no man to do them wrong: yea, he reproved kings for their sakes, Saying, Touch not mine anointed, and do my prophets no harm."—I Chron. 16:21, 22.

"And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy."—II Chron. 36:15, 16.

There have always been critics of great evangelists. So now there is a rising tide of insistent criticism of Billy Graham.

The *Christian Herald* in December criticizes Billy for saying, as quoted by the press, that he thinks we have only two years "and after that—the end." Thomas B. Rees, British youth leader, in *The Life of Faith* (London) carried a very severe criticism of Billy Graham's revivals and other revivals in America. *United Evangelical Action* editorially quotes Rees and with evident approval. Even *Moody Monthly* quotes from that critical essay approvingly, without calling Billy Graham's name. Carl McIntire in *The Christian Beacon* criticizes Billy Graham because, in the Town Meeting of the Air, he spent the time preaching the gospel and defending the faith instead of attacking modernism and modernists as such. Daily newspapers are criticizing Billy Graham because of the generous offering given him in the great campaign in Atlanta, Georgia.

The *Christian Beacon* even charges that Billy Graham and others of us who hold union revival campaigns deliberately sell out to modernists to get them to cooperate in campaigns.

What Shall We Say to These Criticisms?

First of all, let us say that such criticism is inevitable when a man is as widely used as is Billy Graham. Far worse things were said about Spurgeon in the days of his

first tremendous popularity and usefulness in London. John Wesley was hated, slandered, lied upon and accused of every sin from covetousness to treason. D. L. Moody was called "Crazy Moody" in Chicago. Then when he went to England and Scotland scurrilous letters followed him, and the press there accused him of being a mountebank, a charlatan, of preaching for money, and more of the same kind. R. A. Torrey, Billy



Dr. Billy Graham

Sunday, Bob Jones and all greatly used evangelists have been slandered widely and criticized mercilessly. So was T. DeWitt Talmage, a mighty evangelistic preacher. So was Charles G. Finney. So were Paul, Silas, Barnabas and all the apostles. Christ Himself was hated, lied about and killed.

Criticism is a part of the price for great achievement. Criticisms of a non-entity never reach the press. Those who do the ordinary, with no extraordinary effort, nor sacrifice, nor challenge are not criticized. A preacher may let the whole world go to Hell, may spend his life in a small-minded and un-

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527 Reported Conversions

By Viola Walden, Secretary to Dr. Rice

Most statistics are dry, dull figures to all of us! But with what anticipation we waited for the year's results of the letters we had from the people who wrote us that they were saved through some book or booklet we print, or through the pages of *The Sword of the Lord* in 1950! So you may rejoice with us, we list here the number of reported conversions during each month of last year:

Conversions Reported in 1950	
January	68
February	40
March	36
April	46
May	35
June	37
July	38
August	55
September	40
October	54
November	47
December	36
527	

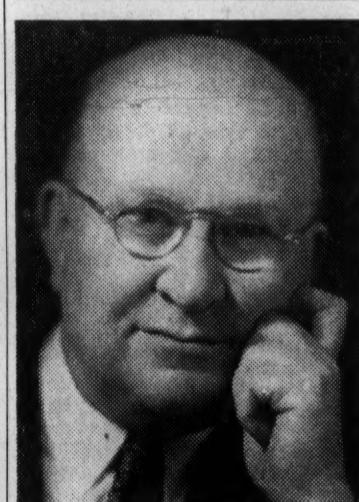
that you were abundantly repaid. For each one who sent a \$10 gift helped to win about three souls! A rich harvest indeed! Can't we trust the Lord for even more results this year?

Japan's Challenge

Each year we strive to better the previous year. Many demands are now upon us for literature. Already Dr. Fred Jarvis, in cooperation with Missionary Timothy Pietsch, has had large printings of the following booklets and book by Dr. Rice: *Bible Facts About Heaven* (50c); *Hell—What the Bible Says About It* (15c); *The Soul-Winner's Fire* (35c); *Is Jesus God?* (\$2).

We have already received the Japanese cover of the booklet on Hell. It is beautifully done. Others are on their way to us. Dr. Jarvis, in a letter of January 12, 1951, says:

"Would it be all right with you



Dr. H. A. Ironside

if we were to take some chapters from *The Ruin of a Christian* and print them? It may not be possible for us to print all of these with the \$700 which we received from Brother Pietsch, but we will go as far as the money allows. If it were at all possible, I would like to see many more of your books here. If you know of anyone who would be interested in providing additional funds, we would be glad to publish any or all of them. We have been thinking seriously of your book on how many famous people were filled with the Holy

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"Charge That to My Account"

By the late Dr. H. A. Ironside,
long pastor Moody Memorial Church, Chicago

"If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it; albeit I do not say to thee how thou owest unto me even thine own self besides"—Philemon 17-19.

Someone has said that this Epistle to Philemon is the finest specimen of early private Christian correspondence extant. We should expect this, since it was given by divine inspiration. And yet it all has to do with a thieving runaway slave named Onesimus, who was about to return to his former master.

The history behind the letter, which is deduced from a careful study of the Epistle itself, seems to be this: In the city of Colosse dwelt a wealthy Christian man by the name of Philemon, possibly the head of a large household, and like many in that day, he had a number of slaves or bondsmen. Christianity did not immediately overturn the evil custom of slavery, although eventually it was the means of practically driving it out of the whole civilized world. It began by regulating the relation of master and slave, thus bringing untold blessing to those in bondage.

This man Philemon evidently was converted through the ministry of the Apostle Paul. Where

they met, we are not told; certainly not in the city of Colosse, because in writing the letter to the Colossians, Paul makes it clear that he had never seen the faces of those who formed the Colossian church. You will recall that he labored at Ephesus for a long period. The fame of his preaching and teaching was spread abroad, and we read that "all in Asia heard the word."

Among those who thus heard the Gospel message may have been this man Philemon of Colosse, and so he was brought to know Christ.

Some years had gone by, and this slave, Onesimus, had run away. Evidently before going, he had robbed his master. With his ill-gotten gains he had fled to Rome. How he reached there we do not know, but I have no doubt that upon his arrival he had his fling, and enjoyed to the full that which had belonged to his master. He did not take God into account, but nevertheless God's eye was upon him when he left his home, and it followed him along the journey

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There is more good Reading inside

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All this plus regular features makes THE SWORD good reading

The Gospel at a Glance

By Charles L. Ramsay

ABOUT FACE!



When thou wast little in thine own sight, the Lord anointed thee. 1 Sam. 15:17

This is another in a series of original Christian cartoons drawn by Charles L. Ramsay which have been appearing weekly in THE SWORD OF THE LORD. The first edition of 101 Christian Cartoons has been completely exhausted. A second edition is in preparation and will be announced when ready.

Graham and Revival Critics

(Continued from page 1)

concerned routine of decorum and formality, without arousing any criticism. But the mighty man of God who does more than other people will find criticism inevitable.

More than that, the Bible plainly teaches that "the fellowship of his suffering" follows normally "the power of his resurrection" (Phil. 3:10). Those who have the mighty power which Christ had will have the persecution that Christ received. The Lord Jesus Himself lived nearly thirty years in Nazareth. He was a model young man of the synagogue! He was the best reader, He attended faithfully every sabbath and they always had Him read the Scriptures! He never broke a single one of the laws. So there is not a hint that there was a single criticism of the perfect and sinless Lord Jesus as long as He did not win any souls, did not open blind eyes, did not preach with power.

But one day Jesus was filled with the Holy Ghost, returned to Nazareth and entered the synagogue. There He preached with mighty power saying, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel . . ." (Luke 4:18, quoting from Isaiah 61:1). He had been to the Jordan River and after His baptism the Holy Spirit had come mightily upon Him. But with the power came persecution. So with His disciples. Jesus said, "The servant is not greater than his lord. If they have persecuted me, they will also persecute you" (John 15:20).

The world that hated Jesus hates Billy Graham. The Pharisees who would have criticized the Lord Jesus criticized Billy Graham. The

disciples who left Jesus when the going was hard, leave an evangelist just as quick. Spirit-filled Stephen preached with the power of the Holy Ghost and was stoned for his trouble. Spirit-filled Paul suffered beatings, stonings, gladiatorial combat and beheading, because he was that kind of a preacher. Take courage, Billy Graham, and all you Spirit-filled evangelists! A Spirit-filled evangelist is expected to suffer for Jesus Christ. It is normal and proper and right.

People do not criticize Billy Graham because he is bad, but because he is good. The Devil's crowd that does not want to believe his Bible nor trust his Christ resent his preaching. Other preachers who do not have as big crowds and who do not pay the price he pays to win souls are naturally jealous and suspicious. It is much easier for the carnal nature to find some bad reason for Billy Graham's usefulness, or to explain it away, than to face the fact of one's own powerlessness!

It is a sorry, shabby business when Christians criticize a soul winner. But the greatest opposition to D. L. Moody, to Charles H. Spurgeon, to John Wesley, to Billy Sunday, to R. A. Torrey, was from church people, people fundamental in doctrine. Billy Graham should expect the same. It is a sorry, shabby business when Christians hear of a great revival and do not rejoice; when they see mighty crowds coming to hear the gospel, and they do not praise God; when they see thousands coming to claim the Saviour, and they doubt the results! But remember, Billy Graham is not criticized because he is bad, but because he is good. He gets greater crowds, sees more people saved than others, and so others criticize him.

Of course, there is some room for criticism of anybody in the world. Remember that Billy Graham is only thirty-two years old, a very young man. Among the Jews, a man was not counted mature and ready for a public ministry until he was thirty. Neither John the Baptist nor Jesus began the public ministry until thirty years old. I remember how callow and immature I was at thirty-two though I was a college and semi-

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nary graduate, had been a college teacher, had done graduate work in seminary and at the University of Chicago. Remember also that Billy Graham has only come into the limelight nationally within little over one year. His workers were all thrust suddenly into the white light of international attention, with little experience or observation to guide them. The organization of a Billy Graham revival campaign has hardly settled down to a certain type at all. Each local campaign varies according to the local setup and committee.

I have no doubt there have been some mistakes. But on the other hand, I have not the shadow of doubt that the mighty power of God is on Billy Graham. And why shouldn't that make any reverent Christian walk very softly and go to any trouble to avoid criticizing or hindering the ministry of this man whom God has anointed? In the genuine sincerity of Billy Graham I have the greatest confidence. Of his soundness in the faith I have not a shadow of doubt. Of his intense earnestness in soul winning, there is abundant evidence. The sober, sensible methods of his campaigns are far above the ordinary. There is more Bible in his preaching, there is more bold condemnation of sin, there is a clearer invitation to accept Christ, than most evangelists have. And I speak from a very wide experience and knowledge of evangelists. There is room to criticize Billy Graham or any other man who ever lived, but I do not see any reason why a good man would want to criticize him and I think it is a wicked sin against God to do so, in any unfriendly or hurtful way.

Now let us consider some of the criticisms.

Billy Graham's Prophecies of Judgment on America

The Christian Herald in the December, 1950, issue found fault with Billy Graham because of the press reports that in the Pasadena Rose Bowl Billy Graham said, "Last year in Los Angeles I told you that we had five years, now I think we have only two, and after that—the end." The Christian Herald says, "Those are his words. If Jesus taught us anything, it was that *no man*, not even Dr. Billy, knows whether it is five years, or two years or five thousand years."

But Billy Graham says that he was misquoted. He did not announce that it was two years until Christ's coming or the end of the world. He later tried to get the Associated Press to correct a false impression, but the harm was done. Billy Graham referred, he tells me, to impending judgment on America, and in the statement quoted he says, "I think we have only two" (years). The context of Billy Graham's preaching makes it quite clear that Billy Graham is moved by his interpretation of the national scene, and by the opinion of military men and national leaders that atomic warfare will come within two years. Is Billy Graham right? I do not know. But if he by certain evidences was led to believe that judgment is coming on America for her sins in the near future, then Billy Graham as a prophet of God was right to say so.

Let me say that I believe Billy Graham has sometimes used prophecy as an evidence that we are in the very end of the age and that Jesus must come very soon, and that in this matter he goes beyond what I myself believe the Bible justifies. But in this matter he simply follows a pattern well set by fundamental leaders in many circles. Dr. Wilbur M. Smith of Fuller Seminary, Pasadena, has written a Manifesto which is published by the *World's Christian Fundamentalist* and by other magazines and which is signed

by principal fundamental leaders of our time indicating that we are in the end time just preceding Christ's second coming. I think they do not know and I think Billy Graham does not know, but if he has implied such a teaching, then he has done no more than his mentors. When you read something that seems pretty bad about an evangelist you had better find the background of it, and not be too quick to take the newspaper reporter's interpretation of the meaning of a man of God. Actually, I think that Billy Graham's strong denunciation of sin and his note of coming judgment is from God, and that it is a note too often missing in the preaching of Bible believers. Granting that the statement of the case by Billy Graham may not be perfect, the general idea that the judgment of Almighty God hangs over America for her sins ought to be preached everywhere.

Englishman Says Results Exaggerated

One of the least sensible of the criticisms comes from Thomas B. Rees, called "British youth leader" who made a flying trip to America, and in a few weeks had all the answers which godly, mature Christian leaders here wouldn't have known! His article was published in *The Life of Faith* (London) and quoted at length in *United Evangelical Action*. He says the rise of Billy Graham to fame is because "the American people are great hero-worshippers and having no loyalty or nobility to admire, the average citizen here simply 'worships' the film and radio star and the gangster." So when Billy Graham went to Los Angeles ("a happy hunting ground for any evangelist" says Rees, but he ought to try it!), a film star, a radio star, and a gangster were converted, which struck headlines across the nation. "Yes, in Los Angeles, Billy Graham 'raised his Lazarus.' Then from then on Billy was a national figure." Then Rees says, "The published number of 'decisions for Christ' after Billy's campaigns are utterly misleading. They are published by over-enthusiastic promoters, often, I am sure, without the evangelist's consent. I have made careful investigations in Los Angeles, Portland, and Boston (where Billy has conducted campaigns), and sympathetic

ministers tell me that although they have learned of a healthy number of real cases of conversion, leading to church membership, only a small percentage of those signing cards were genuine converts." So says the young Englishman who travelled in America and took the whole situation in at a glance and sets everybody right in positive words!

Now some questions. Were the reports exaggerated? Usually a local pastor, one of the most godly in town, is in charge of the inquiry room, supervises the dealing with the new converts, the records, and makes the reports. The reports of the Billy Graham revivals are as accurate as the reports the same pastor makes to the ministerial meeting about his own services or to his denominational headquarters about the year's results. Are the reports misleading? I think never intentionally so. I think occasionally human frailty being what it is, the reports are not detailed enough, nor accurate enough. But in actual practice nearly always there are people converted whose names are not recorded. I think we would have to agree that the reports of "Daddy" Moon in Los Angeles, of Dr. Frank Phillips in Portland, Oregon, and of Grady Wilson or Jerry Bevan of the Billy Graham party were about as accurate as most of us would have made under the circumstances.

In Billy Graham's Portland campaign, for example, it is reported that there were between eight thousand and nine thousand signed decision cards, records taken in the inquiry room, while there were some two or three thousand more who actually answered the invitation coming forward on public profession of faith of whom no record is given. And the report as given in the *Youth for Christ* special revival edition says, "The above totals are unofficial, and have a few minor mistakes." Using hundreds of more or less untrained workers, the kind who do the work in the average church, the records kept are not exact.

Did the Billy Graham tabernacle in Portland actually seat 12,000? Well, if the big specially-built tabernacle was 300 feet long by 180 feet wide, as I have heard,

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Graham and Revival Critics

(Continued from page 2)

then it did not seat 12,000 on one floor but nearer 8,000. But the tabernacle was over-filled again and again and if there were 8,000 present that is an amazing total of people attending one revival service. When Dr. Paul Rood, Dr. Bob Jones and I had 6,000 in some services in our city-wide campaign in the Chicago Arena, we thought that was wonderful. And I judge that not one preacher in ten would know how many people such a tabernacle would seat, by its size (I happen to have built two brick church houses and eight big tabernacles, and know about how many square feet per person to allow). I know that one famous preacher regularly announces that his auditorium seats 1800. But I have preached there again and again, and I know that 1100 people would crowd it full. In another famous auditorium reputed to seat 4,000, I counted the number of seats and the number of people seated when it was packed to the doors and instead of 4,000 there were about 2,540. The reports of the Billy Graham meetings, allowing for ordinary human failures, I believe to be accurate and faithful.

Are all the people who come forward in a Billy Graham campaign then and there converted? Of course not! Many of them were backsliders coming back to renew their vows to God, confessing their sins and failures and begging God for forgiveness, and starting again to live as out-and-out Christians. So it is in every great campaign. But a backslider's return is a "decision for Christ," though I prefer to separate the new converts and the backsliders. I do not know what the motive is when people criticize the Billy Graham campaigns but I believe, whether it is ignorance or jealousy, or a critical, judging heart, that all such talk is wicked and sinful. It does not honor Christ and is not the mark of a devoted Christian brother.

Do all those who actually claim to be saved in the Billy Graham campaigns turn out to be good Christians? Certainly not! And I will tell you about another evangelist and some of the results in his campaigns which will illustrate that.

Years ago a young Evangelist just about Billy Graham's age began to preach in Galilee and Judea. Great crowds came to hear

Him, but the trusted religious leaders said that it was just sensationalism. Some frankly said it was of the Devil, that He cast out devils by the prince of devils. Others said He simply appealed to the common and unlearned people but did not deceive any of the really well-trained fundamentalists and denominational leaders. Did all His converts join the synagogues? No, many of them we never hear from any more. Some of them even turned their backs on the young Evangelist when He began to preach very straight. Were they all prayer meeting Christians? No, later some of the converts held a prayer meeting and do you know how many of the enormous crowds who had attended His ministry came to the prayer meeting? Only 120!

That young Evangelist's converts didn't all stick! One of them who came forward at the invitation turned out not to have been saved at all. In fact, he betrayed the young Evangelist—sold Him out for thirty pieces of silver. Another one of the converts was very unreliable. He even cursed and swore and denied that he knew the Lord, on one occasion. And two others were very ambitious, and one of the converts had very little faith.

No, all those who came forward in the meetings held by Evangelist Jesus Christ were not truly converted. But it is equally true that some were soundly converted whom we would have doubted. And some were really converted who didn't help the synagogues out any more, and who would have been counted very poor converts by the Pharisees! So I think that answers the question as to whether the converts in the Billy Graham meetings are really saved. And I think that *Life of Faith* magazine and young Tom Rees, and the editor of *United Evangelical Action* and others who quoted him ought to be rejoicing at the good results. What is wrong with a Christian who cannot be happy over thousands brought to Christ?

Rees Says "Too Much Publicity" and College Revivals "Bad"

Then the Englishman attacks the revivals which have taken place in colleges and universities in America within the last year or two. "These remarkable revivals have received a tremendous

Christian Herald Impressed With B. J. U.

Bob Jones University recently held a Mid-Century World Outlook Conference which drew to the campus diplomatic representatives from thirty foreign countries. The following article about the Conference was carried in Gabriel Courier's news analysis in the February issue of *Christian Herald Magazine*:

"They were five days to put heart into any Christian college! Leaders from all parts of the non-Communist world were present: ambassadors, dignitaries, delegates to the United Nations, governors of Hawaii and Alaska. The speakers' roster of the Mid-Century World Outlook Conference fairly bristled with brass. And this was a conclave not at Yale or Harvard or Southern Cal, but at Bob Jones University in the modest town of Greenville, S. C. The school, founded in 1927 by a famed evangelist on little more than a shoestring and a Bible, set an enviable pace those five days in solemn December. But for all its gowned and tasseled scholarship and grown-

amount of publicity (far too much, I think), both in the religious and secular press." So Mr. Rees works very hard to get more publicity for himself, by writing to *Life of Faith* magazine, and hopes he can be advanced by tearing down the work of other evangelists and criticizing revival work of others! Why is it that publicity is right for Tom Rees and is all wrong for Billy Graham and for college revivals? Why should he not be glad that even secular newspapers are again paying attention to

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up \$7-million plant, the school that Bob Jones built has never lost its sawdust trail fervor or sense of direction. Dr. Poling went down to look, listen and speak, and came back saying, 'Bob Jones University is a miracle of dynamic faith!'

The magazine also carried a picture of Dr. Poling with Dr. Bob Jones, Jr., and Dr. Jan-Albert Goris and Hon. Osto Wartiovaara, two of the delegates to the Conference.

Soul-Winning Work of B. J. U. Ministerial Students

The Bob Jones University extension department has reported that during the first weekend of the second semester, the university ministerial students have conducted 671 public religious services in South Carolina, Georgia, Tennessee, North Carolina, and Virginia. The "preacher boys" dealt personally with 2,343 people who were not professing Christians and they distributed 21,834 gospel tracts. There were 602 conversions.

Dr. Gilbert Stenholm, university director of extension, has reported that during 1950, more than 50,000 conversions were reported by the ministerial students. His survey included the students' work during the summer season and the Christmas holidays.

According to Dr. Stenholm, the university has matriculated this year more than 1200 ministerial students, representing more than fifty protestant denominations. These young men are from practically every state in the Union and from a number of foreign countries. Their work is governed by the philosophy of Dr.

Bob Jones, Sr., founder of Bob Jones University, that "The way to learn to preach is to preach." Ministerial students begin their training in their freshman year, and their work is organized around the class, "The Preacher and His Problems," which is taught by Dr. Stenholm. Each is required to do practical field work, and activities of the group include a variety of work. Some direct Youth for Christ rallies and young people's groups. Some carry on mission work and child evangelism. Some are choir directors. Some fill pulpits as supplies. Some even have pastorates or assistant pastorates. A few have even organized and built churches in communities where no churches existed. All of the young men do personal work and help in canvassing for revival meetings, etc. Each weekend, these activities take the students into surrounding states to carry on their closely supervised work.

(Remember that these more than eleven hundred ministerial students are all required to read regularly *THE SWORD OF THE LORD* and outline and report on two sermons each week published therein. Ed.)

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20 I Believe the Answer's on the	107 I'll Be There
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22 If You'll Take My Jesus	23 I'm Growing Up
23 You've seen the Face of Jesus	24 I'm So Happy
24 I Know a Friend	25 In the Morning
25 I Know the Lord will Make a	26 It's a Grand Thing to be Saved
26 I Love Him Better Every Day	27 I've a Longing in My Heart
27 I'll Be There	28 Jesus Said that "Whosoever
28 I Love to Hear His Voice	29 Jesus Said "I Will" (Will?)
29 I'm Growing Up	30 Jesus Said "I Will" (Will?)
30 I'm So Happy	31 Jesus Said "I Will" (Will?)
31 In the Morning	32 Jesus Said "I Will" (Will?)
32 It's a Grand Thing to be Saved	33 Jesus Said "I Will" (Will?)
33 I've a Longing in My Heart	34 Jesus Said "I Will" (Will?)
34 Jesus said that "Whosoever	35 Jesus Said "I Will" (Will?)
35 Jesus Said "I Will" (Will?)	36 Jesus Said "I Will" (Will?)
36 Jesus Said "I Will" (Will?)	37 Jesus Said "I Will" (Will?)
37 Lead Me to Some Soul Today	38 Let Go and Let God Have His
38 My Sins are Gone (Way)	39 My Sins are Gone (Way)
40 Old Things have passed away	41 Only Glory by and by
41 Only Glory by and by	42 On the Way to the Glory Land
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"Charge that to My Account"

(Continued from page 1)

from Colosse to Rome. When he reached that great metropolis, he was evidently brought into contact with the very man through whom his master, Philemon, had been converted. Possibly Onesimus was arrested because of some further rascality, and in that way came in contact with Paul in prison, or he may have visited him voluntarily. At any rate God, who knows just how to bring the needy sinner and the messenger of the Cross together, saw to it that Onesimus and Paul met face to face.

Sam Hadley Finds Jim

Some years ago there happened a wonderful illustration of this very thing: the divine ability to bring the needy sinner and the messenger of Christ together.

When Sam Hadley was in California, just shortly before he died, Dr. J. Wilbur Chapman, that princely man of God, arranged a midnight meeting, using the largest theatre in the city of Oakland, in order to get the message of Hadley before the very people who needed it most. On that night a great procession, maybe one thousand people, from all the different churches, led by the Salvation Army band, wended their way through the main streets of the city. Beginning at 10:30, they marched for one half hour, and then came to the Metropolitan theatre. In a moment or two it was packed from floor to gallery.

I happened to be sitting in the first balcony looking right down upon the stage. I noticed that every seat on the stage was filled with Christian workers, but when Sam Hadley stepped forward to deliver the stirring message of the evening, his seat was left vacant. Just as he began to speak, I saw a man who had come in at the rear of the stage, slip around from behind the back curtain, and stand at one of the wings with his hand up to his ear, listening to the address. Evidently he did not hear very well. In a moment or two he moved to another wing, and then on to another one. Finally he came forward to one side of the front part of the stage and stood there listening, but still he could not hear very well. Upon noticing him, Dr. Chapman immediately got up, greeted the poor fellow, brought him to the front, and put him in the very chair which Sam Hadley had occupied. There he listened entranced to the story of Hadley's redemption.

When the speaker had finished, Dr. Chapman arose to close the meeting, and Hadley took Chapman's chair next to this man. Turning to the man he shook hands with him, and they chatted together. When Dr. Chapman was about ready to ask the people to rise and receive the benediction, Hadley suddenly sprang to his feet, and said, "Just a moment, my friends. Before we close, Dr. Chapman, may I say something? When I was on my way from New York to Oakland a couple of weeks ago, I stopped at Detroit. I was traveling in a private car, put at my disposal by a generous Christian manufacturer. While my car was in the yards, I went down town and addressed a group at a mission. As I finished, an old couple came up, and said, 'Mr. Hadley, won't you go home and take supper with us?'

"I replied, 'You must excuse me; I am not at all well, and it is a great strain for me to go out and visit between meetings. I had better go back to the car and rest.'

"They were so disappointed. The mother faltered. 'Oh, Mr. Hadley, we did want to see you so badly about something.'

"Very well, give me a few moments to lie down and I will go with you."

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He then told how they sat together in the old-fashioned parlor, on the horse-hair furniture, and talked. They told him their story: "Mr. Hadley, you know we have a son, Jim. Our son was brought up to go to Sunday school and church, and oh, we had such hopes of him. But he had to work out rather early in life and he got into association with worldly men, and went down and down and down. By and by he came under the power of strong drink. We shall never forget the first time he came home drunk. Sometimes he would never get home at all until the early hours of the morning. Our hearts were breaking over him. One time he did not come all night, but early in the morning, after we had waited through a sleepless night for him, he came in hurriedly, with a pale face, and said, 'Folks, I cannot stay; I must get out. I did something when I was drunk last night, and if it is found out, it will go hard with me. I am not going to stay here and blot your name.' He kissed us both and left, and until recently we have never seen nor heard of him.

"Mr. Hadley, here is a letter that just came from a friend who lives in California, and he tells us, 'I am quite certain that I saw your son, Jim, in San Francisco. I was coming down on a street car, and saw him waiting for a car. I was carried by a block. I hurried back, but he had boarded another car and gone. I know it was Jim.'

"He is still living, Mr. Hadley, and we are praying that God will save him yet. You are going to California to have meetings out there. Daily we will be kneeling here praying that God will send our boy, Jim, to hear you, and perhaps when he learns how God saved one poor drunkard, he will know there is hope also for him. Will you join us in daily prayer?"

"I said I would, and we prayed together. They made me promise that every day at a given hour, Detroit time, I would lift my heart to God in fellowship with them, knowing that they were kneeling in that room, praying God that He would reach Jim, and give me the opportunity of bringing him to

Christ. That was two weeks ago. I have kept my promise every day. My friends, this is my first meeting in California, and here is Jim. Tonight he was drinking in a saloon on Broadway as the great procession passed. He heard the singing, followed us to the theatre, and said, 'I believe I will go in.' He hurried up here, but it was too late. Every place was filled, and the police officer said, 'We cannot allow another person to go inside.' Jim thought, 'This is just my luck. Even if I want to go and hear the gospel, I cannot. I will go back to the saloon.' He started back; then he returned determined to see if there was not some way to get in. He came in the back door, and finally sat in my own chair. Friends, Jim wants Christ, and I ask you all to pray for him."

There that night we saw that poor fellow drop on his knees, and confess his sin and guilt, and accept Christ as his Saviour. The last sight we had of Jim was when J. Wilbur Chapman and he were on their way to the Western Union Telegraph office to send the joyful message: "God heard your prayer. My soul is saved." Oh, what a God, lover of sinners that He is! How He delights to reach the lost and needy!

"He Delighteth in Mercy"

This same God was watching over Onesimus. He saw him when he stole that money, and as he fled from his master's house. He watched him on his way to Rome, and in due time brought him face to face with Paul. Through the same precious gospel that had been blest to the salvation of Philemon, Onesimus, the thieving runaway slave, was also saved, and another star was added to the Redeemer's crown.

Then I can imagine Onesimus coming to Paul, and saying, "Now, Paul, I want your advice. There is a matter which is troubling me. You know my master, Philemon. I must confess that I robbed him and ran away. I feel now that I must go back, and try to make things right."

One evidence that people are really born of God is their effort to make restitution for wrong done in the past. They want a good conscience both before God and man.

"Paul, ought I to go back in accordance with the Roman law? I have nothing to pay, and I don't know just what to do. I do not belong to myself, and it is quite impossible to ever earn anything to make up for the loss. Will you advise me what to do?"

Paul might have said, "I know Philemon well. He has a tender, kind, loving heart and a forgiving spirit. I will write him a note and ask him to forgive you, and that will make everything all right."

But he did not do that. Why? I think that he wanted to give us a wonderful picture of the great gospel of vicarious substitution. One of the primary aspects of the work of the Cross is substitution. The Lord Jesus Christ Himself paid the debt that we owe to the infinite God, in order that when forgiveness came to us it would be on a perfectly righteous basis. Paul, who had himself been justified through the Cross, now says, "I will write a letter to Philemon, and undertake to become your surety. You go back to Philemon, and present my letter. You do not need to plead your own case; just give him my letter."

We see Onesimus with that message from Paul safely hidden in his wallet, hurrying back to Colosse. Imagine Philemon standing on the portico of his beautiful residence, looking down the road, and suddenly exclaiming, "Why,

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who is that? It certainly looks like that scoundrel Onesimus! But surely he would not have the face to come back. Still, it looks very much like him. I will just watch and wait."

A little later, he says, "I declare, it is Onesimus! He seems to be coming to the house. I suppose he has had a hard time in the world. The stolen money is all gone, and now perhaps he is coming to beg for pardon."

As he comes up the pathway, Onesimus calls, "Master, Master!" "Well, Onesimus, are you home again?"

"Yes, Master, read this, please."

No other word would Onesimus speak for himself; Paul's letter would explain all.

Philemon takes the letter, opens it, and begins to read: *Paul, a prisoner of Jesus Christ.*

"Why Onesimus, where did you meet Paul? Did you see him personally?"

"Yes, Master, in the prison in Rome; he led me to Christ."

Unto Philemon our dearly beloved, and fellowlabourer.

"Little enough I have ever done, but that is just like Paul."

And to our beloved Apphia. (That was Mrs. Philemon.)

"Come here, Apphia. Here is a letter from Paul." When Mrs. Philemon sees Onesimus, she exclaims, "Are you back?"

One can imagine her mingled disgust and indignation as she sees him standing there. But Philemon says: "Yes, my dear, not a word. Here is a letter for us to read—a letter from Paul."

Running on down the letter he comes to this: *Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus.*

"Think of that! He must have been putting it over on Paul in some way or another."

Whom I have begotten in my bonds. "I wonder if he told him anything about the money he stole from us. I suppose he has been playing the religious game with Paul."

Which in time past was to thee unprofitable.

"I should say he was."

But now profitable to thee and to me.

"I am not so sure of that."

Whom I have sent again.

"Paul must have thought a lot of him. If he didn't serve him any better than he did me, he would not get much out of him."

He goes on reading through the letter.

"Well, well, that rascally, thieving liar! Maybe Paul believes that he is saved, but I will never believe it unless I find out that he owned up to the wrong he did me."

What is this? *If he hath wronged thee, or owe thee ought, put that on my account; I Paul have written it with mine own hand; I will repay it: albeit I do not say to*

(Continued on page 9)

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THE SWORD OF THE LORD

Graham and Revival Critics

(Continued from Page 3)
spiritual matters, and that there is at least one voice speaking out for Jesus Christ which can be widely heard in America among the unchurched multitudes? I say that is not bad but good.

And then Rees says, "In the U. S. there are literally scores and scores of fundamental Bible institutes, Bible colleges, etc., crowded with tens of thousands of impressionable young people. Many of these institutions are solid and good, through and through—but alas! others, well-meaning, no doubt, are little more than emotional hothouses where sometimes every morning an important evangelist, missionary, or revivalist will make an impassioned appeal to the students to 'come forward' for either conversion, consecration, or missionary work.

"One college received much publicity through having a forty-eight-hour revival; so another, not to be outdone, put on a fifty-two hour revival. This is bad! But the human heart is a strange mixture of hypocrisy and sincerity"

But as bad as Mr. Rees feels about the revivals in American colleges and the Billy Graham revivals, he is much impressed with the spirituality of Hollywood film stars. In a much-publicized group of stars and film actors Rees spoke, and had a prayer meeting. "And what praying! Simple, sincere, and delightfully free from evangelical jargon." He didn't like "evangelical jargon." He liked the language of the film stars much better! He said, "This Hollywood work is really solid."

Why is the work so much more solid if Tom Rees speaks to fifteen or twenty film stars and other workers living a life of sin and getting rich on the promotion of lewdness and worldliness, when the work of Billy Graham and college revivals above moral reproach is so disappointing?

And why would reputable Christian papers want to publish such rot?

The two colleges mentioned, I suppose, are Wheaton College and Asbury College. Wheaton is one of the oldest Christian colleges in America. Scholarship standards are very high. Spiritual standards are equally high. I know it well. I have lived here for eleven years. Three of my daughters have graduated from Wheaton College, as have two sons-in-law. Two daughters are in the college now, one vice president of the student council. I preached in the college revival one night last week when the visiting speaker was sick. I know the administrative staff, the spiritual leaders, the president of Wheaton College. I know the methods used. I know it is spiritual, reverent, conservative, of the very highest type. The inference that Wheaton College carried on the revival in order to get publicity is utterly false. Actually in the revival in February a year ago the speaker was not an evangelist but a pastor. And the breaking out of blessing did not come with any great emotional upheaval. There was deep emotion, but it was very carefully controlled and restrained. I know that the president finally shut off the one long continued service in order to avoid appearance of evil, though great blessing continued in prayer meetings all over the campus, and in the succeeding services.

I do not know as much about Asbury College but I have good reason to believe that the revival there was genuine. Gospel teams went out from Asbury College. One of them held revival services in La Grange, Georgia. I went there later for a community-wide campaign and found the Methodist Church and pastor transformed by the youth revival, led by a team from Asbury College who were set on fire in their college revival. I found young people forsaking their sins, turning away from worldliness, busy at soul winning. I found them laying their lives on the altar for full-time Christian work. The pastor himself said that his whole ministry was revolutionized and I saw good evidence of the power of God.

Such critical talk is wicked. When it comes from a scanty hearsay and no intimate personal knowledge, it seems to me to be inex-
cessibly presumptuous. The idea that one college felt the other college

was getting more publicity and so they put on a longer prayer meeting to have a longer revival service in order to get more publicity is an accusation of insincerity and hypocrisy which I believe is unwarranted, unbrotherly, unchristian in spirit. We should leave that kind of insinuations and unfounded rumors to the wicked. And for a reputable American magazine to publish it is utterly beyond my understanding. What good could it possibly do? And why would any sensible editor take seriously the lordly insinuations and accusations of a visitor from another continent who obviously knew little of the facts in the case?

Where are the "literally scores and scores of Bible institutes, Bible colleges, etc." of which he speaks? They are not the independent fundamental schools, for when you name a score you have about named them all. And about these, like Moody Bible Institute, Wheaton College, Bob Jones University, Bible Institute of Los Angeles, Northwestern Schools, etc. the charge is simply ridiculous. Only an utter stranger could say such silly things without foundation. And if you add all the schools among the holiness groups, Pentecostal groups, Christian and Missionary Alliance, Southern Baptists, Regular Baptists and Conservative Baptists, you would still not have the "literally scores and scores of fundamental Bible Institutes, Bible colleges, etc. And his language is a libel on the Southern Baptist schools and most of the other Christian schools. Such slanderous charges out of ignorance and animus ought not to have been printed even in the British paper. But the editors there did not have as much evidence as editors in America have and its repetition in an American magazine ought to call for a concrete apology to the Christian schools.

Are the Revival Campaigns Now Occurring in America Really Revivals?

Again Mr. Rees says as quoted by *United Evangelical Action*, "Much of the perplexity in the minds of British Christians is due to the fact that the word 'revival' often means one thing in U. S. and quite another thing in Britain. In America, revival usually means nothing more than success in evangelism. In Britain, it means an awareness of the presence and power of God, of conviction of sin, repentance and prayer among God's people. Alas, one sees precious little of this latter in either the U. S. or Britain."

On this matter the famous *Moody Monthly* takes up the Tom Rees article and endorses it saying that his conclusions are valid. And Dr. Billy Graham, trying to make peace in the matter and trying not to offend unnecessarily, has been saying that he has a special call to evangelism, that he does not claim to be a revivalist, but preaches principally to the unsaved. But the distinction Mr. Rees made is not valid. Billy Graham need not retreat. His campaigns are really Revivals in the Biblical sense.

Moody Monthly editorially says, "While some may feel that Mr. Rees is too conservative in his appraisal, the distinctions he makes between evangelism and revival and between signs of revival and revival itself are valid and should be kept in view."

Again I say that distinction is not valid. The idea that there could be great and blessed success in evangelism without a revival is utterly unscriptural. It comes from little understanding of the matter of revival itself and what it does and of soul winning and what it costs.

It may be that Tom Rees would much prefer to have a Keswick Bible conference instead of a Billy Graham revival. But the Keswick conference would not be a revival and the Billy Graham evangelistic campaign would be a revival.

To have Christians just studying the Word of God does not constitute revival. To have Christians seeking to have "the deeper life" is not a revival. For Christians to quit painting their faces, quit smoking cigarettes, is not a necessarily a revival. All the Pharisees in Christ's time had this kind of

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thing but they did not have a revival.

Do you think that all the toil, and prayers and tears that were necessary, first to get people, and second to get the power of God in the Billy Graham revivals so that thousands turned to Christ for salvation, do not indicate a revival among God's people? A true revival means that God's people get right with God so He can hear their prayers, get right with God so they will set about His blessed Great Commission and win souls. No Christian in the world is revived who does not set out to win souls. A Christian who does not want to win souls is not revived. A Christian who does not work at soul winning is not revived. He may learn lots of Scriptures and search his own heart and make many outward changes in his life, but he is not revived until he gets able to win souls and willing to win souls and puts that first in his life.

Too many bright Bible teachers want to separate what God has put together. Jesus said, "Follow me, and I will make you fishers of men" (Matt. 4:19). Following Jesus is revival. Fishing for men inevitably follows, and that is evangelism. They are inseparable.

Jesus said, "He that abideth in me, and I in him, the same bringeth forth much fruit . . ." (John 15:5). Abiding in Jesus is revival and bringing forth fruit which results is evangelism, and they are inseparable. Anybody who abides in Christ wins souls. Everybody who ever follows Jesus fishes for men. And, turned around the other way, the truth is still evident. Anybody who is a good fisher for men is revived. Every Christian who took anybody to a Billy Graham revival and encouraged him to turn to Christ was revived. Anybody who is able to get a loved one out to the meeting and get him saved has been revived himself. To separate these two—a revival among the saints of God and soul winning among the lost—is absolutely impossible.

David prayed, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psa. 51:12,13). David had a lot more sense than many Bible teachers these days. He knew that if he had restored to him the joy of salvation and if God's Spirit upheld him, souls would be saved. Any time you have evangelism, you've already had a revival. Any time you have a genuine revival, you will inevitably have souls saved. What God put together, man cannot separate in this instance. We have a right to question the authenticity of any so-called "revival" that does not get people saved. If God is in it, when His people get right souls will be saved.

And when souls are saved God is already in it, and God's people have already been seeking His face and paying His price for the results. To depart from the language of all the great evangelists here is to depart from Bible truth.

This silly idea that some men have a gift and that they can go out and win souls without the power of God, or that an evangelist can get multitudes saved with no help from Christians, is foolish, unscriptural, impractical, contrary to all known facts.

Any man who claims to be a revivalist but not an evangelist is

a fake. If he really gets Christians revived he will get them to winning souls. If he himself has the power of God upon him he will win souls. And any man who is actually an evangelist as Billy Graham is, ought to claim to be a revivalist also because the souls won by the combined efforts of Billy Graham and the thousands of Christians who cooperate in one of his campaigns are won because the revival has already come.

Do Union Campaigns Compromise With Modernists

Dr. Carl McIntire, editor of *The Christian Beacon*, editorially in *The Beacon* for January 18, criticizes Billy Graham concerning the Town Meeting of the Air of January 2 in which Dr. Billy Graham and a well-known Methodist modernist, Dr. Ralph Sockman, were the speakers. The subject of that broadcast was, "Do We Need the Old-Time Religion?" Dr. Harold J. Ockenga was a questioner for Billy Graham and Dr. Truman B. Douglas for Ralph Sockman. I had heard good reports from many sources of this Town Meeting of the Air, though I myself did not hear the radio broadcast since I was preaching the gospel that night. Had these good Christians who thought that Billy Graham had given a wonderful word for the old-time gospel been deceived? After reading Carl McIntire's editorial I got a copy of the Town Meeting bulletin, with a word for word transcription of the whole program and have examined it most carefully.

Ralph Sockman used the weasel words that infidels use, pretending to be Christians when they are not,

pretending to believe the Bible when they do not, pretending to worship Jesus Christ when they do not admit His virgin birth or His deity, pretending to believe the fundamentals of the faith and the old-time religion of the Bible. But he is an acknowledged modernist. I could accuse Sockman of insincerity. To say in one breath that he believed in the atoning death of Christ and then in the next breath that he simply meant that Christ "brought God's love so near to us that we can't resist it," is deliberate double talk. Dr. Sockman said that he and the whole Methodist church declare belief in the deity, divinity of Jesus Christ, when he himself does not believe that Jesus was born of a virgin, that He rose bodily. (Continued on page 7)

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Graham and Revival Critics

(Continued from page 6)

ly from the dead, that the Bible account of Christ's life and death and teaching is true. I well accuse Sockman of insincerity. But to say that in that broadcast Dr. Graham compromised with modernism seems to me to be a fantastic statement.

In the first place Graham made his position distinctly clear. He said, "The doctrine is 'Christ died for our sins.'" He spoke for "the old religion which saved our forefathers and which puts righteousness in their hearts" He said,

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"The Bible teaches that human nature is incapable of saving itself." Again, "God's answer to the problem of sin is the crucified and living Christ. A light of a living Christ injected into society comes by way of a regenerated individual." Billy Graham spoke for "the historical Christian religion with Jesus Christ, the Son of God, as the center." He said the old-time religion is that which is expressed in the creeds of major denominations.

Second, Billy Graham was outright in his denunciation of sin. He denounced divorce, crime, "promiscuous immorality . . . , habit-forming drugs . . . , filthy literature." He said the new birth is the only answer.

Billy Graham plainly referred to the wicked doctrines of infidels in the church and out; that man is naturally good, that science is more authoritative than the Bible, etc. Billy Graham said, "The past generation has been an age of folly, pragmatism, behaviourism, relativism, secularism, and materialism—an age in which we humanized God and deified man. We outlawed the supernatural . . . We worshipped at the shrine of science." Then he said that "as a result of our disregard of God, the Bible, and the church, we went on the skids morally."

Remember that Billy Graham had only twelve minutes for his speech. That isn't much time and when he gets in the plain teaching that all are sinners, that the Bible

is true, that Christ is the only Son of God, that men must be born again by repentance and faith in Jesus, when Billy Graham got that over in twelve minutes he did mighty well. Dr. McIntire's point is not well taken. Billy Graham triumphed in putting the old-time gospel out on a chain broadcast with fervor and the blessing of God.

Dr. McIntire did not like Dr. Ockenga's questions. That is an entirely different question, but I think Dr. Ockenga was honest and straightforward in his position. Dr. McIntire and I are both old debaters, campaigners, controversialists. Very likely I would have demanded to know whether Dr. Sockman believed in the virgin birth and the plenary inspiration of the Bible and the bodily resurrection. No doubt Dr. McIntire would have done so. But at the same time he would probably not have done the wonderful job that Billy Graham did—preaching the gospel to millions of sinners who heard the program. And then again, it may be that hindsight is better than foresight, and that if I had just a few minutes and did not know ahead of time what I know now about Dr. Sockman's attitude, I might not have gotten the truth out of him either. I fear Dr. McIntire's quarrel with Dr. Ockenga and the National Association of Evangelicals leads him to accuse Billy Graham in this matter. His point is not well taken. I believe Dr. McIntire is thoroughly sincere in his hatred of modernism. I think that his attack on Dr. Billy Graham has not justified the facts and that he ought not to have made it.

And then a much more serious charge is made by Dr. McIntire. He says, "Dr. Graham was not a champion of the historic Christian faith." That is not true in my humble judgment. I think he was a good champion of the historic Christian faith. He was not a debater and did not pull Dr. Sockman out of his hole. But he stated the position of the old-time religion so favorably that Sockman felt he needed to be for it, too.

Here is a strong but fallacious statement of Carl McIntire: "But we had something deeper even than that, an indication of the very nature of the Billy Graham ministry and campaigns. No questions can be raised concerning apostasy, or that the so-called city-wide campaigns do not become city-wide. And one of the conditions that Dr. Graham lays down for his campaign is that all cooperate—literals, modernists, fundamentalists—and all cooperate in supporting his evangelistic ministry, and his ministry supports all of them! Naturally, on such a platform he is not in a position to question or to challenge or literally to denounce the great sin of the apostasy of our age. His ministry is devoid of any recognition or any consciousness of the apostasy in the church, and the converts which are led to the Lord in the campaigns are left to go to the church of their choice without any instruction or indoctrination. They go into the modernist, apostate churches, into the National Council of Churches, and some even, as any number have gone, according to reports, into the Roman Catholic Church itself."

As to that statement there are several things that ought to be said.

First, Dr. Graham does not lay down the condition that all the modernists and liberals must cooperate in a campaign. He wants all the churches in who can help have a genuine revival, and of course he wants to preach to all the people possible, as every sensible and spiritual evangelist does. But he does not make any such condition that he will not come unless the modernists come in, and I challenge Dr. McIntire to bring forth proof of any condition Dr. Graham ever made on that matter. He has misinterpreted the matter, no doubt honestly. But he is wrong.

Again, he says of Dr. Billy Graham, "And his ministry supports all of them! Naturally, on such a platform he is not in a position to question or to challenge or literally to denounce the great sin of the apostasy of our age." But he did denounce it on the Town Meeting of the Air. He specifically mentioned the "pragmatism, behaviourism, relativism" which go with modernism and said, "We humanized God and deified man. We outlawed the supernatural." That is a direct slap at modernism which does not believe in the supernatural virgin birth, the supernatural resurrection of Christ, His supernatural miraculous return, and the supernatural regeneration of one who trusts in Him. And Billy Graham's preaching, (while he is not a debater nor is his principal aim the exposure of individual modernists) is such that no modernist in the world can agree to, and Billy Graham's doc-

(Continued on page 8)

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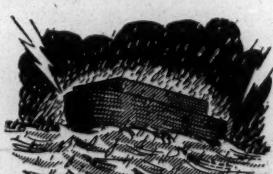
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Graham and Revival Critics

(Continued from page 7)

trine is diametrically opposed to modernistic doctrine.

Third, Dr. McIntire says that "the converts which are led to the Lord in the campaigns are left to go to 'the church of their choice' without any instruction or indoctrination." Dr. Billy Graham assured me that he never does tell a new convert to "join the church of your choice." He says that he always insists that the converts go to some Bible-preaching, soul-winning church. While in the revival campaign there is not time to do all the indoctrination that a new convert needs, still he is carefully taught on the plan of salvation, and the Word of God is used so that each convert may have the assurance of salvation. And in actual practice I know from long experience that one converted in a great revival campaign with solid Bible preaching does not usually feel at home in a modernistic church.

Fourth, Dr. McIntire says of the converts of Billy Graham's union campaigns, "They go into the modernist, apostate churches, into the National Council of Churches, and some even, as any number have gone, according to reports, into the Roman Catholic Church itself."

Dr. Billy Graham had a marvelous campaign in Boston, a Catholic center. Dr. Ockenga reports that he does not know of a single convert who went to a Catholic church after Billy Graham's campaign, but that some sixty-four Catholics converted in that campaign joined the Park Place Church of which Dr. Ockenga is pastor! I think we may dismiss that rumour about converts joining the Catholic church.

"They go into . . . the National Council of Churches" says Dr. McIntire. They do nothing of the kind. No convert joins the National

Council of Churches. That is a council of churches, not a council of individuals. Actually the 32 million people supposed to be represented by the National Council of Churches had nothing to say about the matter and most of them do not approve of what the National Council of Churches does. Certainly an individual joining a church is not joining the National Council of Churches. Dr. McIntire is organization conscious because he is working hard to build the American Council of Churches. He makes an issue here which new converts rarely face. Certainly there is nothing in Dr. Graham's ministry nor in the ministry of any reputable, Spirit-filled evangelist to advance modernism.

It is true that some people who are nominally members of modernistic churches attend the Billy Graham campaigns and are converted. Many such have been converted in my own campaigns and those of every other solid, useful evangelist. Sometimes a man of Methodist family goes back to the Methodist church after he has been converted in a Billy Graham campaign. But if a man is in the Methodist church I would still rather that he be saved and go to Heaven than to let him go to Hell, wouldn't you? Is McIntire more concerned to keep people out of denominations than he is to keep them out of Hell? Is Dr. McIntire more concerned about building the American Council of Churches than he is in building up the bride of Christ?

I know that no modernist is ever made worse by hearing Billy Graham. Thank God, modernistic preachers have been converted under his ministry, as under mine, as under Bob Jones', as under Billy Sunday's ministries. A Holy Ghost

(Continued on page 12)

Dr. Bob Jones Says:

A few days ago we had the following letter which we think our friends would like to read: "To me, your school there is the most wonderful one I know in all the world. I love you and your son for making it possible for young men and young women to have a place where they can go to learn about 'first things first,' the Lord Jesus, and then begin there and learn other things necessary for their education. Truly I do praise the Lord with all my heart for His manifestation in the hearts of young people there. Bob Jones University is just an answer to mothers' prayers the world over for a place to give their children a Christian education. I understand . . . is having difficulty in meeting her bills there. If you will send the bills for her tuition and other necessities such as books or school supplies, I would like to pay them for her the remainder of this school year. I happen to know she is a deserving girl. I would like to take this opportunity to say thank you for what Bob Jones University has done for my own daughter and son-in-law. These two have learned to love Jesus more and more there and learned to win souls for Him. They are going as missionaries to Africa, as you know. The daughter is a senior Bible major, and the son-in-law is in the first year in seminary. May God continue to use you and the University

for His glory."

When I read the letter which I have just quoted, it occurred to me that there are many real Christian people in this country who would like to cooperate with Bob Jones University in its effort to help young people who must have financial assistance if they are to get their Christian training. A large percentage of the students that come to Bob Jones University do not need anybody to help them. They are able to pay in full. We could fill this school to overflowing with young people that have money and do not have to call on anybody to help them; but if we did this, we would turn away every year some of the finest Christian young people in the world—young people that can be trained for Christian leadership in many parts of the world. We cannot afford to turn these young people away, and you Christian people cannot afford to refuse to help us in our effort to assist these young people.

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"Charge that to My Account"

(Continued from page 5)
thee how thou owest unto me even thine own self besides.

Oh, I think in a moment Philemon was conquered. "Why," he says, "it is all out then. He has confessed his sin. He has acknowledged his thieving, owned his guilt, and, just think, Paul, that dear servant of God, suffering in prison for Christ's sake, says: *Put that on my account. I will settle everything for him.* Paul becomes his surety." It was just as though Paul should write today: "Charge that to my account!"

A Gospel Picture

Is not this a picture of the gospel? A picture of what the Saviour has done for every repentant soul? I think I see Him as he brings the needy, penitent sinner into the presence of God, and says, "My Father, he has wronged Thee, he owes Thee much, but all has been charged to My account. Let him go free." How could the Father turn aside the prayer of His Son after that death of shame and sorrow on Calvary's cross, when He took our blame upon Himself and suffered in our stead?

But now observe it is not only that Paul offered to become Onesimus' surety, it was not merely that he offered to settle everything for Onesimus in regard to the past, but he provided for his future too. He says to Philemon: "If thou count me therefore a partner, receive him as myself."

Is not that another aspect of our salvation? We are "accepted in the beloved." The blessed Saviour brings the redeemed one into the presence of the Father, and says, "My Father, if thou countest Me the partner of Thy throne, receive him as Myself." Paul says, "Not now as a servant, but above a servant, brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?" He is to take the place, not of a bondsman, but of an honored member of the family and a brother in Christ. Think of it—once a poor, thieving, runaway slave, and now a recognized servant of Christ, made welcome for Paul's sake. Thus our Father saves the lawless, guilty sinner, and makes him welcome for Jesus' sake, treating him as he treats His own beloved Son.

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain:
He washed it white as snow."

And now every redeemed one is "in Christ before God—yea, made the righteousness of God in him." Oh, wondrous love! Justice is satisfied. What a picture we have here then of substitution and acceptance. The apostle Paul epitomized it all for us: "Who was delivered for our offences, and was raised again for our justification" (Romans 4:25).

We are accepted in the Beloved. The Lord Jesus became our Surety, settled for all our past, and has provided for all our future. In the book of Proverbs (11:15), there is a very striking statement, "He that is surety for a stranger shall smart for it; and he that hateth suretship is sure." These words were written centuries be-

fore the Cross, to warn men of what is still a very common ground for failure and ruin in business life. To go surety for a stranger is a very dangerous thing, as thousands have learned to their sorrow. It is poor policy to take such a risk unless you are prepared to lose.

But there was One who knew to the full what all the consequences of His act would be, and yet, in grace, deigned to become "Surety for a stranger." Meditate upon these wonderful words: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Corinthians 8:9). He was the stranger's Surety.

Surety is one who stands good for another. Many a man will do this for a friend, long known and trusted; but no wise man will so act for a stranger, unless he is prepared to lose. But it was when we were strangers and foreigners and enemies, and alienated in our minds by wicked works, that Jesus in grace became our Surety. "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God."

All we owed was exacted from Him when He suffered upon the tree for sins, not His own. He could then say, "I restored that which I took not away" (Psalm 69:4). Bishop Lowth's beautiful rendering of Isaiah 53:7 reads: "It was exacted and He became answerable." This is the very essence of the Gospel message. He died in my place; He paid my debt.

How fully He proved the truth of the words quoted from Proverbs, when He suffered on that cross of shame! How He had to "smart for it" when God's awful judgment against sin fell upon Him. But He wavered not! In love to God and to the strangers whose Surety He had become, "He endured the cross, despising the shame."

His sorrows are now forever past. He has paid the debt, met every claim in perfect righteousness. The believing sinner is cleared of every charge, and God is fully glorified.

*"He bore on the tree
The sentence for me,
And now both the Surety
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None other could have met the claims of God's holiness against the sinner and have come out triumphant at last. He alone could atone for sin. Because He has settled every claim, God has raised Him from the dead, and seated Him at His own right hand in highest glory.

Have you trusted "the stranger's Surety"? If not, turn to Him now while grace is free.

(From the book, *Charge That to My Account*, by Dr. H. A. Ironside. Published by Moody Press. Used by permission of the publishers.)

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A Debate!

Question: "Resolved That Storehouse Tithing is the Proper Scriptural Doctrine of Financial Stewardship." Dr. Gabriel R. Guedj affirms, Editor John R. Rice denies.

Does God require all tithes of Christians to be given through the local church treasury? Dr. Guedj says, Yes; Dr. Rice says, No.

Three articles by each of these men have already been published. Next week THE SWORD will print both rebuttals.

Part 4 March 9

EVANGELIST RALPH DAVIDSON COMMENDED

We have a good letter from Rev. Del Fehsenfeld, dear friend of THE SWORD OF THE LORD, commanding Mr. Ralph Davidson as an evangelist. Here is Brother Fehsenfeld's letter which we are glad to print.

"Dear Dr. Rice:

"Recent mail brought word that Brother Ralph Davidson has yielded to the Lord's call and entered full time service in the field of evangelism. I am happy that Brother Davidson is now available for revival meetings. I have known him for a number of years. During that time it has been my privilege to have him serve my churches as field representative of Moody Bible Institute. Each time he has preached to my people the Lord has spoken through him. People have been blessed by his presentation of the Word of God and each time they have desired that he return to preach again.

"It has been my good fortune to pray with Brother Ralph regarding this matter of surrender to the call of the Lord to be an evangelist. No small amount of time has been given to prayer by him to make sure of the Lord's will. Now that Brother Ralph has ascertained the burden on his heart to be the voice of God for him to be an evangelist, I happily add my comment to that of others who know him, and urge pastors and churches to use him in the days ahead. I am sure it was no easy step for Ralph to take leave of the field work of Moody Bible Institute, December 31. Yet, since it is the will of the Lord, I shall be praying for our good friend and brother to have the special anointing for soul winning in the work to which the Lord has called him."

Brother Ralph Davidson may be reached 1/2 First Southern Baptist Church, Coffeyville, Kansas.

Already He has died on the cross for you. God is willing to forgive you the moment you will turn your heart from your sin and depend upon Jesus as your own personal Saviour. Will you do it today? The clear promise of the Bible is, "Believe on the Lord Jesus Christ, and thou shalt be (Continued on page 10)

Capital Punishment and the Bible

By Rev. WM. G. COLTMAN, D.D.

Pastor Highland Park Baptist Church, Highland Park, Mich.

"Whosoever sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." —Genesis 9:6

In the effort to maintain justice and orderly government in the world, the question is forever popping up: How shall we deal with the individual who at the slightest provocation does not hesitate to take a life? What is the proper manner of dealing with the murderer? Different states have different laws. In some it is life imprisonment, in others capital punishment by lethal gas, hanging or electrocution. Thus it is evident that there is a wide difference of opinion prevailing among men. Mere rationalizing will never bring about complete agreement.

Our interest in this matter centers in a Biblical viewpoint. Has God made any pronouncement? Have we any revelation of His mind on this matter? He is the supreme moral Governor of the Universe, the Creator, Sustainer and Redeemer of life. A pronouncement from Him would be final and authoritative. According to Romans 13, human government is a divine institution. It is the will of God that society should be organized for the protection of life and property. "The powers that be are ordained of God." Anarchy and lawlessness arise out of human sinfulness and are not the will of God for His creatures. He is a God of law and order, as is so clearly revealed in the works of His hands.

One of the outstanding facts of human history is that the self-existent and eternal God has revealed His mind and thoughts to men. In this revelation does He have anything to say on the subject before us?

In the briefly recorded history of the early days of human life no mention is made of laws pertaining to society. With the increase of the population in the antediluvian world, lawlessness and corruption began to spread, so that in Genesis 6:11 we are told, "The earth was filled with violence." Evidently the individual did pretty much as he pleased, with the result that the whole inhabited earth became infected with the spirit of lawlessness. Every man did what was right in his own eyes. Conditions became so bad that God saw it was necessary to take stringent action for the preservation and benefit of His creatures. For the sake of the future of the race, God removed the lives of the impudent wicked from the planet in order that righteousness might be preserved in the earth. The deluge was God's surgery for removing the malignant conditions.

Through Noah and his three sons God made a new beginning, starting over again the work of rehabilitating and repeopling the earth. At this point God made a covenant with Noah in which He stipulated some principles for the government of society. Among these is the one stated in our text. This was some eight hundred years before the law was given to Moses and is a principle that was laid down for man as man in his relationship to the social structure of which he was a part. Being given for the government of the earth, this law has never been changed or abrogated. It is not merely a dispensational requirement, but a permanent principle, making for the sanctity and preservation of human life.

Two tendencies in our modern world are observable—the easing of penalty and the increase of crime. One cannot avoid the conclusion that there is an intimate relation between these two facts. The presence of easy-going and sluggish administration of justice and the rapid acceleration of lawlessness are obviously tied up together. According to FBI statistics for 1949 one serious crime was committed every eighteen seconds. Decent and law-abiding citizens are being fed up with the bare-faced, high-handed violence and brutality that glares at them from the startling headlines of our daily newspapers. Arguments against capital punishment are often the sickly sentimentalism of those who seem to have lost the sense of justice. It is when the crime strikes home at one's own doorstep that the matter takes on an entirely different aspect. It is time we shed tears for the innocent



Rev. Wm. G. Coltmann

victims, instead of the brutal, cold-blooded murderers. There is such a thing as merciless mercy. Being merciful to the criminal may mean mercilessness for those who suffer at his hands.

Some who do not think through the problem argue that God is a God of grace and mercy, yet they overlook the fact that He has through the ages dealt strenuously with wilful sin. It was He who sent the flood and wiped out the primitive civilization. It was He who burned Sodom and Gomorrah with fire. He is righteous and just, as well as merciful. Mercy without justice would end in chaos and anarchy. God never encourages us to sin. It was He who said, "The soul that sinneth, it shall die." Sin is no light and trivial matter in the estimation of God. His word for those who violate the righteous principles which regulate human relations is this, "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man."

The argument has been advanced that capital punishment is a violation of the sixth commandment, "Thou shalt not kill." According to this strange manipulation of truth, capital punishment would be classed as murder. Such strange reasoning results from the failure to clearly distinguish between a law regulating individual conduct and the penalty imposed for the violation of such a law related to the individual. "Thou shalt not kill," is a law related to the individual. When this law is broken by the individual, the State has been empowered to demand the forfeiture of the life of the murderer. Thus, the imposition of the penalty is not murder, but rather the administration of justice upon the lawless culprit. This fact is evident from the Scripture itself. The command against killing is found in Exodus twenty; and in the very next chapter we read, (Exodus 21:12) "He that smiteth a man, so that he dieth, shall surely be put to death." And again in verse fifteen, "He that smiteth his father, or his mother, shall be surely put to death." Also, in the verses following, the death penalty is exacted for other crimes. Organized society is to administer justice to the individual who violates the law of the sanctity of human life.

The argument has also been advanced that capital punishment is a violation of the principles in the Sermon on the Mount, such as are given in Matthew 5:39, "Resist not him that is evil: but who soever smiteth thee on the right cheek, turn to him the other also." Folks who advance this argument seem not to understand that the Sermon on the Mount contains ethics for the redeemed. The sermon opens with the words, "When

(Continued on page 10)

A Happy Home

We may not have a mansion, or riches so great,
A life of poverty may be our fate,
But we're contented, who could ask for more?
For I and my house are serving the Lord.

It may be a large or a small house for me,
Out on the desert or among the trees,
But it will be a place that we adore,
Because, in that house we'll be serving the Lord.

The beauty of our home may not be seen
Like the beautiful palace built for a queen,
But palaces for queens have all passed o'er,
But cabins like ours—are still serving the Lord.

Some day you may enter into our home,
And find that we've gone and you're alone,
But here is the message you'll find on the door,
That I and my house are with the Lord.

CALVIN C. FERRELL
(A Sword subscriber)

神の御言葉によつて教ひの計畫は罪人に明かにされた
● 教はれし事に質をさへすべきか、今この質が最も單純な短かい形で出されたので
失ひ地獄落ちた亡者の苦しむをなめなければなりません。有難い事に此の質問は神に
書の裡の多くの箇所は神教ひの計畫を明かにして居ますが此の質問は通常に與
られてゐる事の箇所であります。そして答へも唯一つの箇所であります。パウロと
シスはヨハネの町の牢獄に居りました。そして彼等と皆が爲めに涙を垂らすと神
は涙と苦悶と嘆息と涙を嘆めの涙をかねて二人の傳道者の所へ來てこの質

The words above are part of the Japanese version of *WHAT MUST I DO TO BE SAVED*, by Evangelist John R. Rice. Because SWORD OF THE LORD readers cared enough to give of their means, tens of thousands of lost souls in gospel-hungry Japan are learning of Christ and His willingness to save them. Other lands are calling for this booklet, too. Christians who desire to fellowship in this work are invited to send their contribution—large or small—to the Free Literature Fund, SWORD OF THE LORD, 214 W. Wesley Street, Wheaton, Illinois.

Capital Punishment and the Bible

(Continued on page 9)

He had sat down. His disciples came unto him: and he opened his mouth and taught them, saying... His teaching did not have in view governmental action, but the regulation of conduct for a redeemed society. The simple fact is, the principles of the Sermon on the Mount could never be incorporated into governmental structure. Much grace is required for even the child of God to measure up to the Divine ethic.

Looking closely at the text, three facts emerge:

I. The Responsibility Of Man

Man is not a robot or a mechanism that excludes personal governance of life. He is not what Mr. Clarence Darrow affirmed: "Man is in no sense the maker of himself, and has no more power than any other machine to escape the law of cause and effect.... There is no such thing as moral responsibility in the sense in which this expression is ordinarily used." That opinion was responsible for Mr. Darrow's many attempts to save criminals from the death penalty. God thinks otherwise. In Romans 14:12 He says, "So then each one of us shall give account of himself to God." The Bible affirms that man is responsible for his conduct, whether originating in hate or love. When he takes a life, God holds him responsible for the act, hence the word: "Who so sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man."

The first murderer tried to deny his responsibility in the word, "Am I my brother's keeper?" But God's word was, "Why art thou wroth and why is thy countenance fallen? If thou doest well shall it not be lifted up? and if thou doest not well sin coucheth at the door; and unto thee shall be its desire." Thus Cain was confronted with the fact of his freedom to act either way and personal responsibility following his act.

II. The Heinousness Of Murder

The fact that makes murder a crime of great magnitude is that it is the striking down of a life made in the image of God. God calls attention to this fact in the words of the text. The man who murders strikes at God. God is involved in the crime.

I recall walking through a woods with a friend some years ago. As we walked along, a snake slid through the grass in front of us. Picking up a stick, I killed the snake and my friend remarked, "Did you realize you had taken something you could not give?"

I have never forgotten the state-

"My Account"

(Continued from page 9)

saved." Jesus Christ will save you, will forgive your sins, will make you God's child, will change your heart the moment you honestly turn your case over to Him in penitent faith.

If you will so turn to Christ now and take Him as your Saviour, will you sign the statement below, copy it in a letter and mail it to me at once? I will write you a letter of counsel and encouragement and rejoice with you in your salvation.

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
214 West Wesley Street
Wheaton, Illinois

Dear Brother Rice:

I have read Dr. H. A. Ironside's sermon, "Charge That to My Account." I realize that I am a poor unsaved sinner. I need forgiveness and salvation. I believe that Christ died for me to pay for my sins. Here and now I depend upon Christ to be my own personal Saviour. I trust Him to forgive my sins, change my heart and give me everlasting life. Since He promised everlasting life to those who trust Him, I believe Him and trust Him and take Him now. I will confess Him as my Saviour and try to live for Him.

SIGNED _____
ADDRESS _____
DATE _____

ment, which is so apropos at this point. The one who takes a person's life has taken something he has no power to give. He has struck down a creation of God—God's masterpiece. God takes such a criminal act therefore as being against himself and his holy purpose for life. And because the killer utterly disregards the sanctity of the individual and terminates the existence in this world of the life God has created, his crime is one of enormity. David, in confessing his sin against his fellow humans, cried out, "Against thee, thee only have I sinned, and done that which is evil in thy sight; that thou mayest be justified when thou speakest, and be clear when thou judgest." How necessary that man shall justify the thought, decisions and requirements of God.

III. The Penalty Must Be On A Par With The Crime

No man has the right to take another life without forfeiting his own; and, when his own life pays for his atrocious act, he is only doing what is right and just. If a man steals fifty dollars from another man, justice affirms he is indebted to the extent of fifty dollars. If he steals another man's car, he is indebted to the other man for the full value of the car. If he takes a life, he is indebted for a life, and his own life is but the righteous payment of the debt he has incurred by his own act. That is simple justice. If this principle were enforced, the killer would not have the opportunity to take other lives, which he often does. It would also rid society of men and women who are a continual menace to its well-being.

It is often affirmed that capital punishment does not deter the criminal, because in states where capital punishment obtains, murders are as frequent as in other places where there is no death penalty. This overlooks the fact that having law and enforcing it are two different things. There is

no question in my mind that if a would-be murderer knew that he would surely have to pay with his life, he would be far more reluctant to carry through his murderous act.

Judge Marcus Kavanagh of the Superior Court of Cook County, Illinois, in an address before the Detroit College of Law, years ago, said, "Detroit, with one million six hundred thousand residents, has had four hundred and eighty-five homicides in two years, while Windsor, only twenty minutes from here, and with seventy-five thousand residents, has had no homicides. Do you need any further arguments for capital punishment?" Within recent weeks two men have been hung in Canada for the crime of murder; and today men are reluctant to cross the border into Canadian territory to carry out their nefarious purposes.

Some years ago, the attorney-general of the United States, addressing the American Bar Society, expressed the opinion that, while our substantive law improves, its administration is going steadily down-hill; and this is pretty much the prevailing opinion of present-day observers. The best of laws will never enforce themselves. If law enforcement agencies fail, it is not the fault of the law, but of those who are responsible for its enforcement.

The fact is, we have capital punishment in our state, only it is the vicious hoodlums and gangsters who are the executioners. It is the law-abiding citizens that are the victims. It is time we reversed the order and made the criminal the victim.

IV The Noahic Covenant Harmonizes With The Teaching Of Scripture

The Old Testament teaching is consistent with that of the New. In Romans 13, referring to the power of government, we read, "There is no power but of God; and the powers that be are ordained of God. Therefore, he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment." And

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(Continued from page 1)

Spirit. Already there has been a wonderful sale on the book called *Heaven*, even though it has been off the press only a short time. Missionaries are buying them by the hundreds. One brother said today, "These two books by Rice are the key needs to fit the Japanese mind at present. I believe they will sell more than all other books published." How we do thank the Lord that at last these are available. The printer has done a good job and we are indeed grateful to you for supplying the funds, as well as permission, to make these books available in Japanese. Another \$500 would enable us to print several more of your titles."

In this same letter, Dr. Jarvis asked for a goodly supply of our books in English, which were sent immediately.

This is certainly a Macedonian call for help! Aside from spreading the booklets there, we have promised to send *The Sword of the Lord* to as many of the 1800 pastors in Japan, as request it of Timothy Pietsch. Many of these pastors know only the language of the modernist: we aim to get the true gospel in their hands. This will take several thousand dollars, but we are willing to invest that in these pastors who seem so hungry for the true Word of God.

Cuba's Challenge

Closer home, we are having urgent calls for the popular sermon-tract, "What Must I Do to Be Saved?"

Are 5,000 Copies of Spanish Edition, "What Must I Do to Be Saved?" Enough to Meet This Need?

Cienfuegos, L.V. Cuba
January 29, 1951

The following letter from Cuba was received a few days ago:

"I believe I had written before about the revival that had come to Cuba. I had heard, now I have seen! I have just returned from a

again, referring to those in places of governmental authority, we read, "He beareth not the sword in vain: for he is a minister of God, an avenger of wrath to him that doeth evil."

Capital punishment is not inconsistent with the dealings of God with man. God said to the first man, "In the day that thou eatest thereof thou shalt surely die." In Ezekiel 18:4 God states, "Behold, all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." In Romans 6:23, "The wages of sin is death." The God who is rich in mercy and abundant in loving kindness is also a God of justice, who HIMSELF has imposed the death penalty and has HIMSELF enforced it through the centuries of human history. Even when God went forth to redeem lost and erring man He did not remit the penalty or ignore it; but, out of His infinite love, was willing to pay that penalty Himself in order to release man from the guilt and condemnation of sin. As we read in Romans 3:26, "That he might himself be just, and the justifier of him that hath faith in Jesus."

God's salvation, which is wholly of grace, rests upon a foundation of righteousness. God not only demands the death penalty for the sinner, but he pays the penalty himself. God's righteousness is upheld even when in grace he saves the unrighteous man. "He was wounded for our transgressions, bruised for our iniquities." "Who is his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto

righteousness; by whose stripes ye were healed." Because God was willing to pay our debt, we have this gracious word, making plain the way of salvation, "Verily, verily, I say unto you, he that heareth my Word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life."

Have you come to the Lord Jesus Christ as a lost, condemned sinner? Have you received this one who died in your place as your Saviour from sin? His promise is, "But as many as received him, to them gave he the right to become the children of God." The way is clear, the door is open, why not enter in today?

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TEN BIBLE BEES WORKBOOK

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(Continued from page 10)

are asking to buy Bibles but there are none to be had. The supply is exhausted in the Bible Society in Havana.

"We are planning for such a campaign here in Cienfuegos and are now gathering literature as the Lord helps us. I am enclosing two request slips for more literature. I have not filled in the amount needed. Obviously we can make use of all that can be sent to us. We are using your booklets to great advantage also in explaining more about salvation to those who make the step and that they might have something to take with them. Thank the Lord for such sound Christian literature!"

"Sincerely for Jesus in Cuba,"
LAURENA A. SUMMERS

In answer to this urgent appeal, Sword of the Lord Publishers have sent Missionary Summers 5,000 of the Spanish edition of Dr. John R. Rice's greatly-used booklet, "What Must I Do to Be Saved?" and 1,000 of the English edition. In actual money, this amounts to over \$225.00. Please help us keep these booklets going into Cuba while the doors are still open there, and while there are receptive hearts.

Many fine letters have come to us since the last report in THE SWORD OF THE LORD—so many in fact that we have to screen them very carefully and use only the best for lack of room. We trust

the letters to follow will give you a deep hunger for getting the Word of God to others, and will stir you up to do something about it.

"Soul Winner's Fire" Helps Cuban Win Brother

"Six years ago, while reading Brother Rice's book, *The Soul Winner's Fire*, I was greatly moved by the graphic description of the rich brother in Hell and also by the paragraph where Brother Rice urged me to do something at that very moment.

"I had a wayward brother, the youngest one, who had fled home, and not knowing his whereabouts, so, unable to talk or write to home, I prevailed in fervent intercession asking the Lord to bring him back.

"After three days of constant prayer I unexpectedly met him at home one afternoon. (Mother had found out his whereabouts and had sent for him.) Of course, I was mightily moved by seeing the answer of my prayer in front of me, and immediately took hold of the opportunity and invited him to church, but fearing he wouldn't go, I took him myself that evening. After the meeting was over, I invited him first to go to my house, and there I had the real joy of leading him to Christ. Next day he confessed publicly his Saviour, and the Lord not only saved him, but also healed his terribly sick body and took from him his crav-

ing for alcohol and cigarettes. He felt the calling to work for the Lord, and after five years, he is still preaching the Gospel.

"He is now married, with one little daughter. Only two months ago he left his well-paid job to devote his full time to the Gospel of liberation, trusting the Lord to supply his and his family's needs.

"And, let me repeat it again, all this is directly traceable to the reading of Brother Rice's book.

"Yours in the wonderful Jesus,"

ANGEL DE LA TEJA
Cienfuegos, Cuba

"Your Book, 'The Home,' Was the Turning Point in My Life"

Lansing, Michigan
January 11, 1951

"Dear Mr. Rice:

"Through the prayers of many Christian people I have come to know Christ Jesus as my personal Saviour. My wife made the step with me and we have dedicated our family of four children to the Lord.

"Your book, *The Home*, given to me by Verlin Kruger, was the turning point in my life. It is a wonderful book.

"Mr. Kruger sent me THE SWORD OF THE LORD subscription and has signed me up to the Book Club.

"I praise God for inspiring men like you to write books that will bring lost souls like I was, back to the straight and narrow path. I am thirty-one years old and was drinking heavily and had the cigarette habit. We dedicated ourselves New Year's Eve, so you see we are new born babes.

"As one Christian to another I thank you for the wonderful work you are doing here on earth. May God bless your work, that many souls may come to know him as I have."

ROBERT J. BARR

Sword of the Lord Establishes Woman In The Faith

Kingman, Indiana
January 16, 1951

"Dear Bro. Rice and Staff:

"I am not a good letter writer but I feel like a cheat not to tell you how I like your paper THE SWORD OF THE LORD. It was given to me several years ago by my sister. I want to confess that I was floundering about on the sea of distress and unrealness until I began to read the blessed sermons in THE SWORD OF THE LORD. Although I've been a church member since twelve years old I was not saved and satisfied until I began to read your paper. Now, praise God, I'm saved and God is so real to me. Everything else is so unreal. Now only God is real. Now I talk to Him and He talks to me and I have peace in my soul for which long I had sought.

"But, Brother Rice, I had to come down off my high horse as my mother used to say. Oh, I might as well tell you all. I was a bossy wife. I thought I didn't have to obey my husband. But when God got through purging me, I said, 'Yes, Lord, I'll obey Thy Word and trust thy grace.' And then as sure as I sit here, I heard the Spirit's voice say, 'Jane, leave your sins for the blood to cover and take my robe of righteousness to cover

your guilt and shame.' Then a sweet peace came to my soul."

JANE WORTHINGTON

Reading of "Bible Facts About Heaven" Helps Lead Woman to Salvation

Ashland, Kentucky
November 26, 1950

"Dear Brother Rice:

"Please excuse this stationery as I have run short and had to borrow this; but as I sat here this afternoon reading your little booklet on *Bible Facts About Heaven*, which I received from a church some time ago, the Lord impressed me to write and let you know that I have taken the Lord as my Lord and Savior and intend, by His grace and my willpower, to continue to do so as long as I live.

"I have served Him now for about two months and must say that He can do marvelous works if you just put your trust in Him and desire to do His will."

MISS HANNAH BOURLAND

Signed Decision From "What Must I Do to Be Saved?" And Wrote As Follows:

Bancroft, Iowa
October 2, 1950

"Dear Rev. Rice:

"I was a sinner all my life—one of the worst; a very heavy drinker and I worked in clubs where it was being sold (I mean booze). My wife is a strong Christian in the Baptist faith. We were married April 24th. Drink caused us to break up for the past four weeks. I always wanted to be a Christian

(Continued on page 12)

How Many of These Books Are in Your Home?

They will richly bless you and yours every time their pages are opened

WHAT IS WRONG WITH THE DANCE?

HIGH SCHOOL STUDENTS VOTED FOR IT!

In a survey conducted by a North Carolina book dealer among high school students, these results appeared:

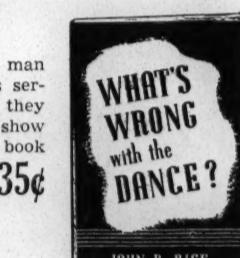
Out of two hundred books, WHAT IS WRONG WITH THE DANCE? was checked by the most pupils as the book they would like to read.

Dr. Rice here plainly and courageously speaks the truth about the devastating evil of the modern dance. Note a few of the title heads in his indictment:

"Drinking and Dancing Always Go Together"; "Nudity and Lewdness Go With the Dance"; "Dance and Divorce Go Together."

STIRRING TESTIMONY

"Your book on the DANCE put the brakes on my planned career of a dancing instructor. I thank God for that great change, for there is no way to guess how many people I would have influenced to go the wrong way," writes Mr. T. H. Eiland of Phenix City, Ala.



WHAT'S WRONG WITH THE MOVIES?

Here is a strong indictment of the moving picture business, and an earnest plea for Christians to have no association with theatres.

Dr. Rice first points out the enormous influence the movies have over the minds of youth. He then shows that the lives of the great majority of movie actors and actresses are immoral, that the whole business is prompted by greed and the ambition for notoriety. He examines the themes of the films which are largely crime and sex. He quotes the

findings of scientific investigations in the influence of the films to the effect that they are injurious both mentally and morally, and a prime factor in the cause of delinquency.

Finally, he deals with the matter from the spiritual standpoint as weakening Christian influence, and calls for complete separation.

The reading of this book should once and for all ruin the taste for moral debauch promoted in the movie theatre.

"It might be of interest to you to let you know that your book on the MOVIES helped to convict a young harlot of her sins. She found the Saviour a few months after she read it," a pastor writes from Watauga, Tenn.

Scholarly, moderate in speech, Christian in tone, but ABSOLUTELY CONVINCING. Pastors, teachers, parents and young people by all means should read this book.

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SPEAKING WITH TONGUES

What does the Bible teach about Christians speaking with tongues? Is it "the initial evidence of the baptism of the Holy Ghost"?

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It is our opinion that a careful, brotherly Bible study of this subject of speaking in tongues will help to prepare thousands of Christians to seek and find the fullness of God's Holy Spirit.

- My Personal Testimony
- What Speaking With Tongues Meant in the Bible
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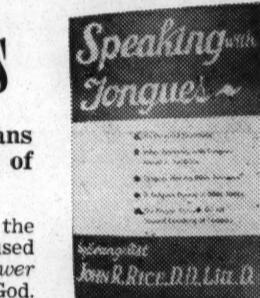
By Dr. R. A. Torrey

Here is a collection of Scriptures to meet every need, excuse, problem one may encounter in soul winning. Scriptures to bring conviction to the indifferent, to prove that all are sinners; Scriptures for the self-righteous, for dealing with Catholics, false cultists, for backsliders.

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Dr. Torrey was a famous evangelist, a greatly-used personal worker, and set up the course in personal evangelism used at Moody Bible Institute. He was a companion and helper of D. L. Moody, and this handbook for soul winners is famous.

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Graham and Revival Critics

(Continued from page 8)

revival does not encourage modernism. A great revival in a city does not help the cause of modernism. To have thousands of people turning to Jesus Christ does not build up the hold of modernism upon the people.

Billy Graham told me frankly, "There was a situation in Atlanta which I do not plan to permit again. It is hard to control the situation because the organization is already set up before I get to town. But I will insist that no modernist be given a place of responsibility and leadership in my campaigns."

A Personal Testimony

I was in a blessed revival campaign at the First Federated Church, Des Moines January 7-21. Then the church asked for a third week of revival services and I remained. We gave up the Saturday night service to cooperate with the big Youth for Christ Rally in which Billy Graham was the speaker, at KRNT Theater. I went to hear Billy Graham speak Saturday night. However, I didn't get to hear him speak much. The building was crowded to suffocation and multitudes were turned away. I went with Billy Graham to a church two miles away where the overflow crowd filled the lower floor and the balconies on three sides. After brief words by Billy and after Beverly Shea sang, I stayed to preach and Billy Graham went back to the nearly five thousand jammed in the KRNT Theater!

I returned to the theater after my service was done. We had about 7 people coming forward. Billy Graham had between 150 and 200 who came forward at the invitation and an individual card record was kept, I think, of about 150 of these converts and reclamations. Again Sunday afternoon I heard Billy Graham on his broadcast and then in a big rally in the theater following the broadcast. Again the house was full. About 50 people, I judge, came at the invitation.

Billy Graham's preaching was as simple, scriptural, unaffected, and sincere as I ever heard. I have heard greater preaching from the viewpoint of Bible exposition and from the viewpoint of homiletics. But there was a holy hush of God upon the congregation. The hand of God was on His man that day. Many hearts were deeply stirred. Those who came in response to the invitation came quietly, but on nearly every face there were tears.

Some evangelists can be justly criticized in the form of their invitation, but not Billy Graham, in my judgment. His invitation was as straight and simple and sincere and direct as it could be. People came to turn from their sins and to trust Christ for salvation. Those who did not know they were saved came to be saved and to make sure. Those who were backslidden and sinful came to

forsake their lives of sin and renew their vows to God. But specially the invitation was to repent and to trust Christ for salvation. I believe that the converts were as sincere as those in any church anywhere.

I talked with Billy Graham at some length. He does not claim to know all the answers. He said, "Dr. Rice, I need help." I know that he has leaned heavily on the counsel of Dr. Bob Jones and Dr. Charles E. Fuller, for example. I believe that, considering his youth and the rapidity of his rise to fame, Billy Graham has held his head remarkably clear and kept his course. I believe that God is with him. I believe that those who criticize him and deride him and would hinder his ministry sin against God and must answer for it.

Yes, I think Dr. Graham ought to preach plainly and boldly against modernism, and I think he will. But I do not think he ought to turn from his emphasis on the salvation of sinners. Yes, I think that Dr. Graham's staff and the local workers in this campaign ought to be very careful about the reports given out. And I am sure Dr. Graham feels the same way about that. But that a blessed Holy Ghost revival has occurred in the great campaigns led by Billy Graham within the last year, I believe no spiritually-minded Christian who knows the facts can deny. And I call on every Christian who loves the Lord and wants souls saved to rejoice in that fact and not to criticize, not to throw stones, not to hinder. The blessed revivals in America are the work of God. It is a sin of unbelief not to rejoice over it. And it may be worse than that, a sin of selfish pride and jealousy over another's success. God grant that we may not be guilty of such sins.

This criticism of evangelists has been encouraged by some who ought to know better. Dr. Lewis Sperry Chafer wrote a book called, *True Evangelism*, in which he says that evangelists themselves are a false force, that they should not give a public invitation for men to confess Christ, that they do so only to make a reputation and to make money, that preaching repentance is wrong, that having Christians go among the congregation to do personal work is wrong. That book of wicked teaching is published by Moody Press. How it must grieve D. L. Moody and R. A. Torrey! That kind of publication and the kind of talk published by magazines mentioned in this article encourage uninformed people to criticize evangelists. That is sinful and wrong. Why should anybody be encouraged to lift a hand against God's anointed prophet? To do so is a sin which God will judge.

It is time to pray instead of criticizing evangelists. It is time to rejoice in the blessing God has given, and set out to wait on God for more blessing.

527 Reported Conversions

(Continued from page 11)

but I would get up town with the gang and get all filled up well, then I'd let it go. The Devil was all for me and almost had me. I came to see my wife Friday morning September 29th, 1950, and she said she was crying for me so I asked her why. She said, "John, why don't you turn?"

"I said I would. So at 2:00 a. m. Friday of the same day I was saved by the Lord Jesus Christ as my Saviour and Guide. I felt the need of the Lord and my wife called Rev. John DeBoer and he came and made me see the wrong from right through him and his wife.

"I must thank and pray for them. They made me see the light and I know the rest of my life I will pray to the Lord as my new Father and my wife says I am doing very good and I always will."

"Again I pray to the Lord Jesus Christ for everything I want and must do and I pray to the Lord that you will send me more of your literature as your literature we have here I am getting so

much good out of it. I read it and read it. It's wonderful. I pray to the Lord that this reaches you and I pray I'll soon hear from you as I know I'll always be a Christian. I pray dear Lord I will."

"Yours very truly,"
JOHN J. BERGMAN

"P. S. Please excuse mistakes as I am new." (He signed decision slip from back of "What Must I Do to Be Saved" booklet.)

A "Hard Case" Saved

Sedro Woolley, Wash.

January 25, 1951

"You'll be happy to hear that Mrs. G—— accepted Christ last week and we will have a half-hour Bible study each week. God leads in unknown ways! You see, she was the last one I listed to get THE SWORD, and I couldn't see why God wanted me to spend \$1 on such a hard case! I'm so sorry I felt that way because she was the first to find Christ. The Devil

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sure did almost get the victory even after the first temptation for I found several copies of THE SWORD in the ditch beside her mail box. (The precious papers—it hurt me so to see them lying there all wet!) The tempter said, "See, didn't I tell you your \$1 would be wasted? Why don't you send it to someone who will read it?" Then I prayed, "O God, I trust you for that girl's soul to be saved—so let something happen that she will just read and find about Thy love to her." She became ill with the flu and I called upon her—she had read several issues of THE SWORD, and that day she came willingly to Christ. Isn't our Lord wonderful? I sure have lots to learn in this pilgrim way, don't I?

MRS. GENE BROOKINGS

A Personal Testimony

May I add this word of personal testimony regarding the editor, Dr. Rice? For those of you who may have joined our *Sword* family recently, I would that you knew the editor as I know him. Several years ago he asked the state to incorporate the business of *Sword of the Lord Publishers*, making it

a nonprofit enterprise. At that time he turned over to this nonprofit organization over \$75,000 worth of merchandise, machinery, etc., which was rightfully his. This he can never reclaim. Just prior to the incorporation, he mortgaged his home and put the money into the work. Through the years, he and Mrs. Rice have given over \$30,000 from his meager income in revivals to the work of the *Sword* of the Lord.

As you may know, an author has a right to royalty from his books. From the bestseller book on *Prayer*, which has had a total printing of 120,000 copies, he could have had 20c a copy royalty, giving him a nice income. This, mind you, would be royalty only on one book. He is the author of about twenty. Rather, he chose to let this money stay in the business, to help promote the gospel. Aside from this, he gives generously back to the work from his revival income. In addition he gives regularly to his own church, to several schools, and supports a colored boy in Moody Bible Institute. He uses very little for himself and family.

Let me give you an example. Yesterday morning he felt led to send a \$50 gift to a needy cause. He had me get the check in the mail before lunch. In the afternoon Mrs. Rice had taken their daughter, Joy, to town to buy her a coat. They looked several places and came back to report to Dr. Rice their findings. One coat they especially liked was on sale for a special price. Mrs. Rice thought it was a real bargain and came back to "daddy" to see what he thought. He talked with them about it, he thought that was too much to pay for a coat, set the price they could pay, saying, "We can afford to wait and look around more in order to save \$10.00 or \$12.00." Mrs. Rice happily agreed. They will look for a cheaper coat!

This is only one of many, many examples which I could give about the way he and his family sacrifice for the Lord. It literally puts me to shame. This week I heard him say he wanted to put in another \$100 for subscriptions to a

group of friends whom he felt ought to have THE SWORD OF THE LORD.

I tell you this for one purpose only—to show you that this work is an unselfish work, where the editor has no hope of gaining anything for himself. While we pay others for sermons printed in THE SWORD OF THE LORD, Dr. Rice gets not a cent for his sermons, or as editor.

If this brief word gets by the editor's desk, I know that one word I have used will not be liked by him—the word "sacrifice." To him it is a great joy to help in such a work that is winning so many to the Lord. So I had better say here, before he adds it in pencil on my article, that the Lord provides for all his real needs and those of his family, and it is the joy of his life to give himself to this work of getting out the gospel. He has perfect assurance that his family will be cared for in the future and he thinks time and money invested in the gospel is far better than money in the bank or in property.

What shall we expect in 1951? Shall we give the missionaries in Japan the "go ahead" signal to print other material for hungry souls there? Shall we supply Cuba with the good literature it so much wants and needs? What about Korea? Oh, the blessed letters which have come to us from soldiers stationed there, after somehow getting into their hands some of this literature! The cost of the Spanish and Japanese booklets is more than in English. After you have prayed and asked God just what part you should have in reaching the lost in this way, address your letters and gifts to Free Literature Fund, *Sword of the Lord Publishers*, Wheaton, Ill. We will see that it is used just as you designate. Help us keep the gospel going into these needy places while the doors are still open. With your prayers and gifts, we should double the number of people saved in 1951.

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